

CONSIDERATIONS

ON

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PATRONAGES.

ADDRESSED TO THE
GENTLEMEN OF SCOTLAND.

LIKEWISE

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A STATE of the SECESSION in Scotland in
the Year 1773.

WITH A

Calculation founded on the above STATE.

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The expence of SECESSION, to the King-
dom of SCOTLAND.

GLASGOW:

Printed in the Year, MDCCLXXIV.

CONSIDERATIONS

PATRONAGES

AND

ILLUSTRATIONS



Calculated founded on the above

The expense of the King

G. A. S. C. W.

Printed by

CONSIDERATIONS ON PATRONAGES.

ADDRESSED TO THE
GENTLEMEN OF SCOTLAND, ETC.

By FRANCIS HUTCHESON, LL: D.

[First published in 1735.]

WHEN the settlements of the churches in Scotland are occasioning such heat and contention, 'tis surprising to find so many of the gentlemen of Scotland standing as idle spectators of the flame, when it does not actually touch themselves, in the immediate settlement of their own parish-churches, taking no steps to prevent the disorder in general, by a new law. The matter is left almost wholly to the clergy, and a few gentlemen who happen to be much under their influence, as if this were an affair in which the clergy alone are concerned; while yet 'tis manifest, that the interest of the gentlemen of Scotland is much more concerned than that of the clergy; and they are generally sensible of it when it is represented to them.

The rash imprudent schemes pursued by some weak zealots of the church, have contributed not a little to make wise men averse from concurring with them: but this should not hinder their contributing what they can for obtaining a wise regulation of this matter, different from that pursued by the zealots. I apprehend, that many of the gentlemen are not yet fully apprized of the miserable state of this matter, according to the present laws; and of the fatal consequences to be apprehended, if these laws continue unrepealed. Others ly still in this affair, from a base indifference about the interests of their country, or from a servile caution of offending those in power, by taking any steps to which they are not previously commanded; lest they should lose any little places or pensions

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they hold, or lose their distant hopes of such advantages: while yet they will not do the ingenuous friendly office of representing faithfully to men in power, what the nation in general expects from them, the granting of which would really settle their interest in the hearts of a great majority of the gentry, as well as of the clergy, and populace.

THE following considerations are humbly offered to the gentlemen of Scotland; first, on the present state of patronages, and the consequences to be apprehended, if the laws continue as they are; and next are offered some thoughts upon the importance of those rights, which the gentlemen of Scotland have lost by these laws.

I. To apprehend well the present state of patronages, we must resume this matter from the reformation. At that remarkable period, the whole *temporalities* of the church were resumed by the crown and parliament; and soon after, a new maintenance was settled for ministers, in about 960 parish-churches. Yet in that irregular hasty settlement the *patronages* were not abolished by law: the patrons therefore of the old, splendid, Popish livings, still claimed a patronage in the new-settled, poor stipends for parish-ministers. The lords, or gentlemen, who got from the crown grants of the superiorities and lands of old abbeys, claimed also the patronage of all the churches which were in the gift of those *abbeys*, during Popery. The King too claimed the old patronage of the crown, and those of any *ecclesiastic corporations* not granted away. The *Scotch bishops*, whensoever they came in, claimed the patronages belonging in times of Popery to the Popish sees. But, upon the reformation, the ecclesiastic laws, or acts of assembly, confirmed also in parliament, required, in order to a settlement of a minister, some concurrence of the congregation, of the heritors and kirk-session, before a presbytery could regularly ordain or install the minister presented. Frequent confusions, no doubt, were occasioned by the jarring of the patrons with the presbyteries, or heritors: but the final decision of all such debates in the settlement of churches, was, by act of parliament

liament, James VI. *anno* 1567, committed to the general assembly.

Thus matters continued to the year 1649, when, by act of parliament, patronages were abolished entirely, and the election or nomination of ministers was committed to the *kirk-sessions*, or elders; who, in those days of universal sobriety, and outward appearance at least of religion among the Presbyterians, were generally the gentlemen or heritors of best condition in the parishes, who were in communion with the church. After the restoration of King Charles II. along with Episcopacy patronages returned, yet under the old laws; and all debates were finally determinable by the *general assemblies*, which, even under Episcopacy, were the supreme ecclesiastic court. Thus they continued till the revolution, when the Presbyterian model was restored by act of parliament.

The Presbyterian parliament, after the revolution, *anno* 1690, act 23. did first abrogate all laws establishing the right of patronage, and “*casts, annul, and make void, that power altogether;*” committing to the *heritors and elders* in the country, and to *magistrates, town-council, and elders*, in boroughs, the right of electing the ministers: and then, by a subsequent act, *viz.* the 29th of the same session, vested all the superiorities and rights of the Scotch bishops in the crown. Sure they never intended to include among them that right of patronage, which by a former act was abolished altogether. There must be some other foundation for this claim of the crown, if there be any at all. The patronages of the bishops, were they to subsist at all, should more naturally have gone, with their other ecclesiastic powers, to the several presbyteries; as that right now devolves, by the neglect of any patron, to the presbytery.

Thus matters continued in a very peaceable easy manner till the year 1711; when the late Queen's ministry, intending to defeat the Hanover succession, took all methods to harass such as were firmly attached to it, which the Presbyterian gentry and clergy ever were, both from principle and interest. An act therefore was obtained, restoring patrons to their power, though in the most direct

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opposition to the *articles of the union*, and the public faith of the nation then given, in that sacred treaty, upon which is founded his Majesty's title to the crown of Scotland, and the very parliament of Great Britain itself. This treaty as sacredly and solemnly secured to the church of Scotland all its rights and privileges, and all the laws, as they then were, in its favour, to continue unalterable for ever, as it secured any thing else whatsoever.

By this act, however, in 1711, the King is now in possession of the patronage of above 550 churches, out of 950: having not only the old patronage of the crown, but many patronages acquired at the reformation, not yet alienated; all the patronages of the fourteen bishops; and all the patronages of the lords forfeited in 1715 †; and these patronages may all be used for any such purposes as the ministers of state shall advise. Of the remaining churches not in the King's gift, there are near 200 in the patronage of some lords, who sometimes have not one foot of land in the parishes, nor any rents or interest whatsoever in them, or, at best, but some trifling feu-duty, or free teinds; and this by virtue of some old grant to their ancestors, of the superiorities of some abbeys or convents; or by their retaining this, among some other little superiorities over lands, which their ancestors have squandered away some ages ago. The magistrates of some few boroughs are patrons of some of their churches. But there are not 150 parishes in Scotland, where the patronage is in any gentleman of considerable estate, or natural interest in the parishes, to whom it is of any real consequence, as to himself, whether the minister be a person of sobriety, diligence, or good abilities in his office, or not.

The mischiefs of patronage are but beginning to appear. The patrons cannot yet successfully present men of bad morals, or make *simoniacal bargains*, though some attempts of this kind are talked of §. The presbyteries, and some heritors, are not yet tame enough to quit their rights altogether; settlements upon presentations are often

† The crown is also in possession of those forfeited in 1745.

§ Since the time this was wrote, too many instances can be produced, retarded,

retarded, and sometimes defeated; the presentations are not yet current saleable goods; a silly, vitious, or grossly-impudent presentee, may be defeated. The gentry, tho' too indolent about the affair in general, or about the obtaining a new law, yet when a settlement, contrary to their inclinations, is a forcing upon them in their own parishes, shew abundant zeal in the particular case. 'Tis deplorable, that the populace, who have little judgment about the abilities of men, generally pitch upon as weak candidates as the patrons do, nay, sometimes upon worse: and the gentlemen who oppose the patron, must join them, and allow them greater power than in proportion to their abilities of discernment. Men must not subdivide into parties, who are opposing a superior power. The presbyteries generally too oppose a presentation, unless they can bring a tolerable concurrence of the parish; sometimes chiefly regarding the heritors, and sometimes the elders also and people. There are generally yet great struggles in this matter. But if the humour increases among the gentry of despising their own right in this matter; and if, along with their rights, those of the presbyteries, and other church-judicatories, tho' confirmed by acts of parliament, must be given up to gratify the patrons, the presbyteries and elders, thus deserted by the gentlemen, will soon be wearied out, especially if decisions of the lords of the session run against them: then at last every presentation will pass current, and take effect, without opposition, and when this happens, the natural effects of such a settlement of patronage will appear deplorable.

Instead of studying sobriety of manners, piety, diligence, or literature, one or other of which qualities are now necessary to recommend the candidates to the favour of heritors, elders, or presbytery, the candidate's sole study will be to stand right in *politics*, to make his zeal for the *ministry of state* conspicuous, or by all servile compliance with the humour of some great lord who has many churches in his gift, whether that humour be virtuous or vitious, to secure a presentation from him.

When a patron, or one much in favour with a patron,

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or with a minister of state, happens to be mercenary and covetous, there will be *bribes* and *purchases* in the case. A man of literature, of a gentlemanly education, can afford nothing for a small stipend; the whole of which cannot maintain him in the way of life he must lead, or provide him with books for his further improvement. The poor illiterate wretch, who never was accustomed to a better way of life than a ploughman, who desires no books, or learned conversation, or society with gentlemen, he is the sure purchaser; he can subsist on twenty or thirty pounds *per annum*; to him this is a sufficient living, nay his condition is raised; he can allow the other half of his stipend to run on for eight or ten years to discharge the *simoniacal debt*. In better livings of 90 or 100 l. *per annum*, the bargain may be better: the price may be three or four hundred pounds Sterling; a sum not despicable to some very honourable families in Scotland, or great court-favourites. One must expect, whenever presentations take effect without obstruction, that this will be the case ordinarily in this country, where there is so much indigence; and then the Scotch clergy will be the most despicable set of churchmen in *Christendom*.

Many of the gentry who depend on the present ministers of state, and have their favour, are very keen in the cause of patronages; 'tis the power of their patrons they are supporting. Little do they think of the inconstancy of power, or favour at court; what they now are building up, may hereafter be the support and defence of their enemies, upon a change of favour. The enemies to the present ministry, however many of them appear keen for the repeal of the patronage act, yet would be grieved if it succeeded under the present ministry; they well know how popular an act it would be to restore so valuable a right to the body of the gentry in Scotland: they know, that the whole odium of the refusal will still fall upon those in power, and those only. No artifice the ministers of state can use will screen them from it; if the bill is defeated, it is by their means, however they may allow a friend or two to vote for it. They could easily carry the bill without expense or trouble if they pleased,

ed, when so many of the state-opposition are moving for it. A lord or two may desire to be heard by their lawyers against the bill; but 'tis well known, that if the court were hearty for it, these very lords, rather than lose their *places* or *pensions*, would be the first movers for the repeal. The repeal indeed would diminish a little, and but a very little, the power of the present ministry to oblige friends by a presentation from the crown now and then. But till the heritors, elders, people, and clergy have forgotten more thoroughly their ancient right this power is not so very considerable. It may indeed hereafter become pretty great, and obtain to some future ministers perhaps four or five years purchase of near two thirds of the church-revenues of Scotland, as they fall vacant.

'Tis submitted to all impartial men, whether that act in 1711 was not the most direct breach of the most solemn public faith in the articles of union? and whether it can be very glorious in the ministers or friends of a Protestant prince of the *Hanover-line*, to retain that claim, so oppressive to the church of Scotland, which was introduced by the enemies of that illustrious family, on purpose to distress and raise dissensions in the church of Scotland, because of their steady adherence to their succession, when it was in great danger?

II. As to the *importance* of those rights the gentlemen of Scotland are deprived of by that law restoring patronages: Rights are of importance, according to mens notions of life: what affects religion, is of importance to the religious: but to all men it is of importance, to have some power to serve their friends, or the men they esteem and love. Suppose a man of fortune void of all religion, or regard to piety and virtue; yet he must desire such power of every kind. Would not any gentleman think himself highly injured, were he deprived of his right of voting in the meetings of the shire, about chusing the collectors of the cess, or any other civil matters? And yet this is but one vote among 50 or 60 votes, or perhaps 90 or 100, in chusing to places of small profit.

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What is it then when the whole gentry of a nation, or at least ninety-nine in a hundred, lose their votes, and all influence in elections to places of greater value, in elections where each one had a vote among eighteen or twenty voters, nay, sometimes among far fewer? This is the case as to elections of parish-ministers. What is it to have the votes of almost all who have any natural concern in such matters struck off; to have near two thirds of such places disposed of by a minister of state, or some favourite of his, while the best gentlemen in the country are mere cyphers in this matter which so nearly concerns them; and the remaining third part of such places in the gift of a few lords and gentlemen, who often have no estate or interest in the parishes? The most disagreeable man, who has perhaps affronted a gentleman, may be settled under his nose as a spy upon him, by a court-interest; or by some disaffected lord, because of the gentleman's good affection to the king and his ministry. 'Tis surprising that the gentry of Scotland are not more aware of the consequences of all this, as a civil matter, abstracted from all religious considerations.

As to those who have some regards for religion, they cannot be at a loss in seeing the mischiefs which must arise in a little time from the present laws. Let divines insist on arguments from scripture, and the innumerable severe canons in the early and less corrupt ages of the church: I suggest only thoughts of common prudence.

Can a minister of state at London know the characters of our probationers for the ministry in the church? Is it to be expected, that his dependents and favourites, in soliciting by his means for a regal presentation, will ordinarily regard conscientiously the moral characters and abilities of the candidates? Is there no danger of *secret contracts* of a very infamous nature? If a candidate is related to one who has some votes in the shire for members of parliament, or has great interest in a borough, may not he generally obtain a regal presentation from a minister of state, without any regard to merit? nay, may not men of interest in shires or boroughs make conditional sales of such presentations? 'Tis certain there may be
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some abuse made, some mistakes may happen upon the best schemes of church-settlements: but let any man of common candour consider whether the dangers of presentation of worthless, immoral, or weak, mean men, be not incomparably greater according to the present state of patronages, than in almost any scheme which was ever devised. If ministers are to be chosen by the men of property in the several parishes, in conjunction with the elders as representatives of the people, is there any such hope of success to a vitious or despicable creature? How hardly will a number of persons some way concerned in the character of their minister, be either unacquainted with it, or concur in electing an infamous candidate? Can ministers of state, or great lords living at London, or in remote parts of Scotland, have such opportunities of information, or such interest in settling agreeable diligent wise men? Can a *simoniacal bargain*, be a secret which is contracted with ten or a dozen of electors? There is no comparison in these points. Would heritors, elders, presbytery, or people, ever have chosen that *fornication-bero* who is lately excommunicated? It is well known that kirk-session, presbytery, synod, and people, long opposed his settlement, till at last the want of legal proof of relevant immoralities, and the great deference to that truly noble and great lord the patron, brought them to a sort of unwilling compliance. When such an instance happened by the presentation of that most noble lord, whose hereditary good-will and affection to the church of Scotland, whose superiority to all base temptations of money are so well known, what may be dreaded from many other patrons of very different characters?

Is it nothing to the gentlemen of Scotland to transmit, along with their lands, to their heirs a *natural hereditary influence* among their neighbours, by which they can reward any wise ingenious sober scholar, who, by faithful diligence as a tutor, has formed the minds of their heirs to knowledge and virtue? What when a worthy kinsman takes to that way of life in the church? If a gentleman's relations are unworthy or vitious, unfit for that sacred office, men of estates will not get the concurrence of other

heritors and elders, or the presbytery. But when the kinsman is really worthy and pious, is it nothing to have some influence in obtaining to him a comfortable support? Must this whole power be confined to the king and seven or eight lords? As to the few boroughs where magistrates and council are now patrons of their own churches, or some of them, they have their own friends to take care of: country-gentlemen cannot have any expectation from them. Is it the true Scotch spirit, to love to be suppliants for every thing, to cringe to men in power rather than to have a natural power of their own, a few *benefica populi*, to be obtained by their favour?

Is it to be expected, that men of fortune, thus deprived of what was established to them as their right by the most solemn faith of the most solemn treaty incorporating two nations, will think themselves concerned to regard or to support the credit and influence of preachers forced upon them without their consent? And when ministers are thus neglected by men of fortune in the parish, and perhaps affronted, (as the passions of men in a just cause may often lead them farther than they ought), is it to be expected that ministers will not soon too be despised by the populace, and lose all influence with them as to any thing of piety or virtue in their manners? I need not enlarge upon these mischiefs; they are abundantly known in some places already; and all who have any regard to religion, must think it a matter of consequence to prevent them for the future.

In whatever light we consider this matter, it cannot appear as a thing indifferent. Is it not of some importance to gentlemen, to have a minister capable of entertaining them agreeably in public with rational and edifying discourses? Is it nothing to gentlemen, particularly to such as reside in the country, to have a minister they could make a friend of, a man of letters and good sense, one of social virtuous dispositions of mind, who hath had the advantage of a liberal education, and not only knows books, but men and good company? Would not a gentleman also value one who understands and teaches the true principles of religion and morality to his children,
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his family, his tenants, and all his neighbourhood, and who does what he can by his life and doctrine to form their tempers and lives in the most effectual manner, for promoting their own happiness, and being good members of society; one who is capable of giving wise advices, reconciling variances, promoting peace and love, and hath a just influence for advancing these good ends? Abstracting even from Christianity and a future state, don't these things well deserve the care and attention of any gentleman of thought and conduct? And is it not therefore of some consequence to have some influence in their parishes in the choice of a right minister? And if we suppose that gentlemen have a real regard to piety and our holy Christian religion, as God be thanked there are still many such in Scotland, they have still much more reason to be solicitous in this matter.

I shall not say much of the present bill in dependence, or other schemes proposed. It is plain the bill proposed would effectually prevent many of those evils which arise from patronage. If it took place, settlements would generally be according to the inclinations of the principal men of interest in each parish, who could give most credit and influence to the minister, and contribute most to his encouragement in his work; and these men of interest, generally speaking, would bring the tenants and inferior people along with them; so that unhappy debates and divisions about settlements would be in a great measure prevented. There are few parishes in which there would not be ten or twelve electors; there generally would be three times that number. The people would be represented by the elders, and hold a like ecclesiastic liberty to that they have in civil matters. Simony would be generally impracticable. Immoral or weak men could have small hopes of admission.

If that bill passed, I should not doubt of seeing a great improvement among the Scotch clergy in a few years. More of the younger sons of gentlemen would study divinity, and such would have better hopes of being soon admitted into livings. Their better education and interest, with their patrimonies, would obtain more esteem and influence

fluence among the gentry as well as among the people. They might be improving companions, instructors, advisers to the better sort in general, particularly to young gentlemen in their education and conduct in life.

Nor would the sons of gentlemen have any reason to despise this way of life. To every wise and virtuous man this office must appear to be of the most useful tendency, wherein a man may at least propose to do as much good to his fellow-creatures, as in any other of the middle stations of life whatsoever; and therefore it has the justest claim to esteem and respect among mankind. And it may be said in general, that bad as we are, it must be owing to the present misbehaviour of clergymen themselves if they want as much regard (among people at least of ordinary thought and discretion) as they ought reasonably to desire. And though indeed their livings be but small in comparison of those in the neighbouring countries, or rather that they are more equally divided, and no very great benefices among them; yet such as they are, they don't seem to be below, even in a civil account, gentlemen's younger sons, or even the eldest sons of many of them. At a moderate computation one with another, including glebes and manses, they may be reckoned about eighty pounds *per annum*. Pray how few gentlemen's sons make more in their different ways of life; even those of our other learned professions, lawyers, attorneys, physicians, surgeons, how few of them would not cheerfully give their yearly profits by their business for eighty pounds? Where one makes more in Scotland, I believe I may venture to say three make less. And what is a great advantage to ministers is, that what they have is sure, at least not exposed to such terrible vicissitudes or such precarious circumstances as the fortunes of most other people are. Besides, much depends upon that sobriety and regularity of life, both at home and abroad, which their character in a particular manner requires, and enables them to live better upon their stipends, than most other people in a different way, upon the like sum, and a good deal more.

If gentlemen's sons were educated this way, a stop would

would naturally be put to lads of mean parentage and circumstances, directing their views to the ministry; none of whom indeed should be encouraged or recommended by gentlemen and ministers, and pushed through schools and colleges, as too many since the revolution have been, unless there be evidently something uncommonly bright and promising in their genius. For the interests of religion and virtue, and the reasonable credit and influence of the clergy for doing good, I wish that much more caution may be used this way for the future. For this reason it is to be desired, that some regulation were made about bursaries, that some were suppressed altogether, and two, three, or four others were joined in one, to be a handsome encouragement not below any young man of real merit. Some method, I hope, will be fallen upon for this. But in the mean time it is one thing indeed that very much recommends this bill to me, that, by putting settlements, chiefly into the hands of the principal men of interest in the parishes, it will encourage a greater number of virtuous and studious young gentlemen to take to this way of life, which is contemptible upon no account, if it be not perhaps thought so by reason of so many people of very mean birth and fortune having got into it. And this is what I think very well deserves the consideration of the Scotch gentry, those particularly of the middle kind; and should also excite the concern of all those who wish well to the advancement of all valuable and useful improvements among the clergy.

There have been many other schemes proposed about the settlement of churches, every one of which is liable to inconveniencies, and I am far from thinking the one proposed in the bill is altogether free of them. Yet I would prefer it to the most I have seen, particularly to such as put it wholly or chiefly in the hands of the populace. Instead of many reasons, I shall only name one why I would do so, *viz.* that the populace are by no means the fittest and best judges of ministerial qualifications. Preaching, for instance, is one main thing to be noticed in a right choice. Now, what kind of preachers are they whom the vulgar chiefly admire? Why, chiefly

ly those who strike their outward senses in the strongest manner, such as have the most noisy and strange vociferation, use the most violent action and gestures; or such as declaim most against superiors in church and state, and shew the warmest zeal about little things. They may live well enough with ministers of another character. But such clergymen as these now described will be generally the greatest idols of the populace, though they are possessed of little learning, sense, or moderation, or any other good qualities. Now, if the choice of ministers were chiefly in the vulgar, I would be much afraid this would be one bad effect among others, that it would be too violent a temptation to preachers in order to gain the applause of the electors, to suit themselves to their mean and depraved taste. A habit of this kind is soon contracted, and the effect of it very charming to many minds; and indeed it is a much more easy task than to gain the rational approbation of gentlemen of virtue and discernment. But alas! need I say of what vast prejudice this would be to all elegant and valuable studies? and what is much more to be considered, a very great loss to the interests of true religion and virtue?

But not to argue upon other schemes, it may be of more use to notice, that by mens disagreeing about the different schemes in any good design, the whole is often defeated. It were heartily to be wished that all would unite in the one already proposed in parliament, even though they don't think it the best possible. No scheme will prevent all inconveniencies; and none will ever succeed which does not allow a great influence to the gentlemen of estates. 'Tis a grand advance to remove once the old inveterate evil of *patronage*; amendments may perhaps be more easily obtained hereafter, if they are found necessary. 'Tis strange folly to be contriving varieties of schemes, while it is yet so uncertain whether any alteration is really intended by those who alone can accomplish it. I can't but suspect all as enemies in their hearts to this repeal, who are not willing to accept that bill with all gratitude to God and our civil governors, whatever better plans they may fancy: and setting afoot
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impracticable schemes, such as cannot be expected from the *legislature*, must be a stratagem of the secret enemies of the whole design, by which weak honest men are to be defeated of the advantage desired.

Honest men who wish well to the country and king, and to the church of Scotland, should not, upon any delay of their requests, run violently against the king, or those he thinks fit to employ. Enemies of the church may instigate them to this conduct, on purpose to defeat the repeal of patronages. This conduct often flows from a *factionous ambitious spirit*, than from real love to our country. But it is hoped the friends of the administration will seriously consider the danger to the country from such continual ferments; the terrible evils to be feared from the patronages when they come to take effect without opposition; the corruptions of the clergy, and the neglect of religion and sobriety of manners among the people, when unrestrained by a clergy, grown despicable or hateful to them; and the advantages which would accrue to the body of the gentry from obtaining their old right again; while yet the patrons, if they are men of estates in the parishes, would still have an influence almost equal to patronage, of a more neighbourly and gainly sort. If these things be well considered, and represented to the ministry by those who stand well with them, such applications could not well want success.

At the quarterly meetings of the shires, are there none on the court-side, who have such regard for their country and church, as to concert proper representations or petitions about this matter? Must every thing popular, every motion in favour of the country, of the body of the gentry, of the church, ever take its rise among gentlemen disaffected to the administration?

I might mention many other considerations to shew that it is of consequence to gentlemen to countenance the clergy of Scotland more than they do; to improve their condition; to chuse men of learning and manners. Most gentlemen are solicitous to have their sons sober and virtuous; and yet where religion, and those employed in religious offices, are so generally neglected and despised,

the young gentry will ever look upon sobriety, and virtue, and piety, as qualities necessary only in the mob, or the teachers of the mean populace.

Were clergymen pleading for more power, or great augmentations of their livings, by burdening further the gentlemens estates, the laity should be on their guard. But when the point aimed at is the enlarging the power of the body of the landed gentlemen, it is strange that any of the gentry should oppose them, or refuse their concurrence, except those few who have great patronages themselves.

The direct pleading for patronages in Scotland is so odious to all men of piety, that not one of the clergy, not a King's chaplain, or *politician-clergyman* among them, dared to open his mouth in favour of them in their assemblies or synods, how much soever some such are suspected to favour them secretly, through confidence in their court-favour; in hopes to get regal presentations to coufins and tools of their own. All honest men among the clergy abhor them; though the high spirit (I call it so rather than pride) of some of them makes them lie by, out of indignation that some weak hot men have got a greater following among the populace, and greater influence in synods and assemblies. I hope good and wise men will conquer this low resentment, and be no longer inactive in so good a cause, the success of which is their hearts desire and prayer to God; though they should not have the glory among the populace of any success which may ensue, or of any honest efforts whether they succeed or not. A faithful representation from some of the wiser and calmer men in the church, would contribute much more to advance the design than the clamours of multitudes.

STATE

STATE of the SECESSION in Scotland, 1773

BURGHER ASSOCIATED SYNOD.

PRESBYTERY of GLASGOW.

Congregations.

Names of Ministers.

Glasgow	Mess. { James Fisher
	George Henderson
Falkirk	John Belfrage
Cumbernauld	James Moir
Kirkintilloch	John Thomson
Stirling	Robert Campbell
Dumblane	Michael Gilfillan
Down, or Bridge of Teath	William Fletcher
Pollockshaws	David Walker
Paisley	Samuel Kinloch
Kilbarchan	John Lindsay
Greenock	William Richardson
Cambusnethan	Vacant
Kirk of Shotts	Vacant
Kilmarnock	Vacant
Cumnock	Vacant

PRESBYTERY of PERTH and DUMFERMLINE.

Dumfermline	Mess. John Smith
Perth	John Jervie
Kircaldie	Robert Shirra
Scoon	James Wyllie
Kennoa	William Arnot
Aughtermuchty	John Frazer
Orwell	Thomas Porteous
Lochgelly	David Greig
Alloa	Thomas Waters
Dundee	William Ballantyne
Aberdeen	Alexander Dick
Glenturck	Alexander Hunter

Congregations.

Kilmeny
Dunning
Kinross
St. Andrew's
Brechin

Names of Ministers.

Mess. George Thomson
John M'Kie
Vacant
Vacant
Vacant

PRESBYTERY OF EDINBURGH.

Linton
Dalkeith
Haddington
Edinburgh
Stow
Stitchill
Jedburgh
Kelso
Liddesdale
Selkirk
Ecclesfechan
Biggar
Dunbar
Musselburgh
Coldstream
Dunfermline
Berwick
Whitburn
Bathgate
Torphichen
Linlithgow
Tranent
North Berwick
Hawick
New-Town
Etrick
Moffat

Mess. James Mair
William Hutton
John Brown
John Patison
William Kidstone
George Coventry
Alexander Shanks
Robert Nicol
James Fletcher
George Lawson
John Johnston
John Low
John Henderson
James Scot
John Riddoch
Andrew Davidson
Alexander Dickson
Vacant
Vacant
Vacant
Vacant
Vacant
Vacant
Vacant
Vacant
Vacant
Vacant
Vacant
Vacant

In connection with this Synod there are three Presbyteries in Ireland, four Settlements in England, and four in America with several vacancies.

ANTI-

ANTIBURGHER ASSOCIATED SYNOD.

PRESBYTERY OF PERTH.

<i>Congregations.</i>	<i>Names of Ministers.</i>
Kinkell	Mess. John Muckarrie
Kinclaven	Alexander Blyth
Montrose	Colin Mackie
Methven	John Wilson
Logyalmond	Alexander Preston
Path of Struichil	Laurence Reid
Errol	Robert Watson
Rattray	James Henderson
Abernethy	Colin Brown
Brechin	John Gray
Benholm	David Harper
Dundee	William Barlas
Dumbarrow	John Young
Muirton	James Imbrie
John's Haven	David Harper
Perth	Vacant
Coupar of Angus	Vacant
Kirrie Muire	Vacant

GLASGOW PRESBYTERY.

Kilmaurs	Mess. David Smyton
Mearns	Andrew Thomson
Glasgow	{ John Jamieson
	{ James Ramsay
Hamilton	William Oliver
Paisley	James Alice
Greenock	John Buist
Kilwinning	William Jamieson
Auchinleck	Robert Smith
Beith	Andrew Mitchel
Strathaven	David Somerville
Ayr	John Clarkson
New-Mills	James Gray

Con-

*Congregations.**Names of Ministers.*

Colmonell
Isle of Bute

Vacant
Vacant

STIRLING PRESBYTERY

Muckart
Denny
Alloa
Balfron
Stirling
Falkirk
Dumblane
Green-Loaning
Cumbernauld
Crieff
Comrie
Buchlivie
Kilmaronock

Mess. William Mair
John Walker
William Moncrief
James Mitchel
John Heugh
Josiah Hunter
} Thomas Ruffell
Walter Leithead
} James Barlafs
John France
Vacant

EDINBURGH PRESBYTERY.

Edinburgh
Howgate
Dalkeith
Elfrighill
East-Barns
Craig-Mailen
Mid-Calder
Haddington
Borrowstownness
Whitburn
Leith
Lauder
Coldinghame

Mess. Adam Gib
Andrew Bunyan
John Robertson
John Anderson
Robert Cunynghame
Alexander Oliver
William M'George
Laurence Witherspoon
Thomas Cleland
Archibald Bruce
John Proudfoot
Vacant
Vacant

S A N-

SANQUHAR PRESBYTERY.

Coongregations.

Names of Ministers:

Orr
Sanquhar
Wigton
Lockerby
Dumfries
Stranraer
Carsphairn

Mess. John Mulligan
John Goodlet
Andrew Ogilvie
George Murray
William Inglis
William Drysdale
Vacant

KIRCALDIE PRESBYTERY.

Cairney-Hill
Burnt-Island
Lesly
Pathhead of Kircaldy
Ceres
Orwell
St. Monance
Leven

Mess. James Burt
Richard Jerment
Simon Dempster
Thomas Thomson
Thomas Bennet
James Russell
Vacant
Vacant

ELGIN PRESBYTERY.

Craigdam
Boghole
Nairn
Nigg
Elgin
Clola
Huntly
Grange
Cabroch
Wick
Thurso
Aberdeen
Inverness
Forres
Nairn

Mess. William Brown
} Henry Clark
Patrick Buchanan
Thomas Duncan
William Mitchell
} George Cowie
} Thomas Darg
Vacant
Vacant
Vacant
Vacant

EARLSTON PRESBYTERY.

Congregations.

Dunse
Earlston
Midholm
Norham
Peebles
Jedburgh
Hawick
Kelso
Gatesham

Names of Ministers.

{ Mess. John White
John White, junr.
John Dalziel
Andrew Arnot
James Morison
Michael Arthur
John Robertson
John Young
John Muirhead
Vacant

N. B. It is supposed that there are seven or eight vacancies in this Synod, which are not marked above.

In connection with this Synod, there are four congregations in England, most of whom are Scotch.

In Ireland they have two Presbyteries, consisting of eight settled congregations, each, and several vacancies.

In America, they have ten Missions, at Pennsylvania and New York.

They have thirteen Probationers and seven young men on trials, 2d Sep. 1773.

RELIEF SYNOD.

EDINBURGH PRESBYTERY.

Edinburgh
Dunse
Jedburgh
Falkirk
Dalkeith
Couper of Fife
Largo
Kilsyth
Kilmaronock

Mess. James Bain
Alexander Simson
Alexander Bell
Michael Boston
Alexander Hutcheson
Laurence Bonar
Robert Paterson
John Graham
Vacant

Con-

Congregations.

Bothwell
Dysart
St. Ninians

Names of Ministers.

Vacant
Vacant
Vacant

GLASGOW PRESBYTERY.

Glasgow
Dunfermline
Anderston
Campbelltown
Auchtermuchty
Colinsburgh
Irvine

Mess. William Cruden
Thomas Gillespie
Joseph Neil
Robert Pinkerton
Thomas Scot
James Cowan
Vacant

OLD PRESBYTERIAN DISSENTERS.

Sandhills near Glasgow
Quarrelwood near Dumfries
Pentland
Dowglass
Edinburgh
Kircaldie
Denholm
Glasgow
Orwell

Mess. John M'Millan
John Courtas
John Thorburn
John Fairley
James Hall
James Kircaldie
John Arnot
Vacant
Vacant

BEREAN CHURCH.

Fettercairn
Edinburgh

Mess. M. Rae
John Barclay

Not connected with any Party.

Inverkeithing
Glasgow
Blair Loggie
Kinglassie

* * * * *
Peter Reikie
* * * * *

D

General

GENERAL STATE of the SECESSION in SCOTLAND, 1773.

THE Burgher Associated Synod consists of forty two settled congregations, and seventeen vacancies: in all, fifty nine congregations; which are served by forty three ministers.

The Antiburgher Associated Synod, consists of ninety seven congregations, including sixteen vacancies, whose names are known; besides which it is supposed that there are seven or eight vacancies belonging to this Synod, whose names are not known, therefore they are not brought into the following calculations,-----but this Synod is reckoned at ninety seven congregations, which are served by seventy-seven ministers, and thirteen probationers, besides which they had seven young men on trials in harvest last.

There are two Presbyterys in Ireland, of eight ministers and congregations belonging to each Presbytery, four congregations in England, and eight Missionaries in America, at Pensylvania and New-York, all of whom are connected with this Synod.

The Relief Synod consists of fourteen settled congregations, and five vacancies, in all nineteen congregations, which are served by fourteen ministers.

The Old Presbyterian Dissenters have seven settled congregations, and two vacancies; in all nine congregations, which are served by seven ministers.

Beside the above there are large congregations at Inner-keithing, Blair-Loggie, Kinglassie, Fettercairn, Edinburgh and Glasgow, who are not connected with any of the above parties.

The sum Total in the Secession is 151 settled congregations,

gations, and 39 vacancies; in all 190 congregations ||. All of which are settled already or separated from other dissenting congregations, and organized for this purpose: at present they are served by 147 ministers, beside probationers.

In order to make a just estimate of the expence of maintaining the Secession, we must consider.

First, The sums of money, which are sunk in purchasing ground, building a Manse and Meeting-house for each of these congregations, and providing a Glebe for their ministers.

Secondly, We must consider the annual expences of these congregations in paying ministers stipends, officers and precentors salaries, in providing communion elements, in paying for their missionaries abroad, in giving assistance to the ministers in England and Ireland, whose congregations are not able to maintain them; and the following articles must likewise be taken into the annual expences. 1st, The occasional services performed by the people to their minister, such as plowing his glebe and otherwise labouring it, driving his fewel, furnishing a horse when he rides, &c. 2dly, The loss sustained by the want of their collections for the poor; even supposing that all the money thus raised is regularly distributed to the poor, yet as the parish sessions have no access to know to whom it is given, they are under a necessity of giving the same supplies to the poor of the parish, as if no such sum were distributed among them. 3dly, The loss of work sustained by the publick, through the occasional avocations from business to which dissenters are exposed; it is not meant to take into this calculation, an estimate of the loss of work sustained by Fast days, and otherwise attending on religious worship, but the loss referred to in this calculation is incurred by attending their

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meet.

|| After the following calculations were begun, information was received of two congregations, which are in the foregoing list, Blair, Loggy and Kinglassie, which leads the publishers to suspect that there may be a few omissions.

meetings, by time spent in making profelytes to increase their party, the time allowed for these and other purposes of the same kind must be very considerable, as every one will allow who is at all acquainted with the history of Secession, in the Southern counties. In considering the expence of Secession to this kingdom, we must not confine ourselves to the sum annually expended: but consider this annuity as affecting the rent of land and stock in trade, therefore it is an annuity proceeding from a capital, which capital is the true article for an estimate of the expence of Secession.

In making this estimate, the utmost moderation has been studied, and if any error shall happen, it ought to be excused as it is not intended; if others are led to make the calculation and to reason on it, the publishers will be very happy and think they have done good service to society.

Money sunk as mentioned in First Article.

To a meeting house, including the price of the ground, building and seating the house for worship, at an average.	£ 150
To a stance for manse and office-houses, building and finishing these so as to make them habitable.	100
To a glebe consisting of six acres, each acre valued at four pounds Scots, and thirty years purchase.	60
To utensils for the church, particularly for dispensing the sacraments.	5
	<hr/>
	£ 315
To be multiplied by the numbers of congregations which is	190
	<hr/>
Total amount of money sunk as under the first article is	£ 59850
	Annual

Annual payments as under the Second Article, at an Average.

To the ministers stipend at an average - £ 60

N. B. If some are lower many are above double

To occasional services to the minister as in the article - - - - - 5

To communion elements - - - - - 3

To precentors and officers salaries - - - - - 3

To assistance for Missionaries, ministers in England and Ireland with the salaries to the clerks and officers of Presbytery and Synod - 3

To incidental expences - - - - - 0

£ 74

Multiplied by 190 the number of congregations, the annual payments amounts to £ 14060

As to the loss sustained by the mode of distributing their collections for the poor; we may suppose at an average that each house or congregation, will levy five shillings each Sabbath, this over the whole kingdom amounts to £47 10s each Sabbath; and to £2470 per annum but as the parish sessions will sometimes get notice of the supplies given to their poor, and will reduce their provision accordingly, we must not state the whole of this sum as unnecessarily expended, we shall state this article at

£ 2000

In order to ascertain the loss sustained by want of labour, we must fix as nearly as we can, the number of persons come to the age of pupilarity belonging to each congregation: from the best information it is believed that it would be near the truth, did we reckon on an average of a thousand, as there are many of the dissenting congregations which consist of four, five and six thousand examinable persons, but as the utmost moderation hath been studied, we shall only reckon upon

To be carried over 16,060

Brought over 16,060

750 as the average number
of persons in each congrega-
tion above 14 years of age;
this makes the total amount
of dissenters to be 142,500.
Suppose that in the course
of a year, each of these is
taken off his work six days,
and that each days work is
worth a shilling, the annual
loss by being off work will
be - - - - - £ 42,750

Sum total of the annual
expences of separation - - - - - £ 58,810

The capital from whence
this annuity proceeds is no
less than the enormous sum
of - - - - - £ 1,176,200

To this add the sum sunk
as under the first article - - - - - £ 59,850

£ 1,236,050

This great sum of above twelve hundred thousand
pounds will defray the expence of Secession, in all time
coming if it do not increase; but from whom is this sum raised?
In answer to this, let it be observed that there are only
two great capitals in this country, the soil, and the
stock in trade, in fact this sum affects both the one and
the other, and if the above sum were now to be replaced,
what influence would it have on Trade and Agriculture:
By whom has it been removed from the circle; in one
word, it is a separate capital, raised by the authority of
our church courts from land and commerce, a very high
tax indeed, and yet how wonderfully well pleased are
many of our richest people to submit to it: It will be
said that this money is not taken out of the country, but
this

this is mere trifling and is of no consequence to any landholder or merchant, let it be illustrated by an example.

A. B. a seceding tennant, has twenty pounds of rent to pay to his master, he goes to him with nineteen pounds, tells him that the other twenty shillings is still in the country, for he has given it to his minister, and that he wants a discharge for his whole rent, will any land-holder grant a discharge for this reason? If not, then it is no advantage to A. B. that his money is not sent out of the country, he must pay 21 pounds to his landlord and his minister, nor is it any advantage to the landlord, for he receives no more than 20 pounds.

But from whose pocket does this 20 shillings come, which is paid to the minister? It is evident that A. B. could live as well as he does, improve his ground at the same expence he presently lays out on it, and pay 21 pounds of rent if he were not a seceder, so that ultimately and properly it comes out of the land-holders pocket.

It will be objected, that when a farm is to be set, a seceder will give as much for it as any other, to this it were a sufficient answer to say that he cannot afford it. But if gentlemen would attend to it they will find in general, that the expence of Secession is taken from the improvement of their land, and thus it continues a lasting incumbrance on their estates.

The conclusion is a very remarkable one, that the land-holders of Scotland, have assisted some leading men in the church to take out of their own pockets the sum of twelve hundred thousand pounds sterling; which has been applied to a purpose, neither profitable to the state, nor to individuals, except to a few dissenting clergymen: and yet by the over-ruling providence of God this wantonness in throwing away their money, is likely to be one great mean of preserving the knowledge of the gospel among us, and transmitting it to posterity, who will probably have different views from those which at present prevail.

T H E E N D.

